

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 31, 1836.

### AMERICAN EDUCATION SOCIETY.

Letter to Rev. Wm. Cogswell, D. D. Secretary of the American Education Society, dated Bangkok, Siam, March 8, 1836.

**REV. AND DEAR SIR,**—I received a few days since your letter bearing date, July 15, 1833, enclosing a certificate releasing me from pecuniary obligations to the American Education Society, while I remain a missionary on heathen ground. This letter was thus long detained at Batavia, probably in consequence of the death of our lamented brethren, Messrs. Lyman and Munson.

But though nearly three years have since elapsed, the kind assurances it contained that "The benedictions of multitudes rest upon me, and continual intercessions in the churches will be offered in my behalf," filled my soul with joy and gratitude; so that even in this dark land I could not refrain from saying, "surely they that are for us are more than all those against us." To return the Society my most hearty thanks for their pecuniary favors, and my constant prayers and efforts for its

prosperity, were cold and formal; but for those assurances of Christian love, words would be but mockery. In another world, dear brethren, we hope to resume the subject. Permit me, however, to state, that I should not now have been on heathen ground, had it not been for the assistance of your Society. My connection with the Society I have ever esteemed a special Providence. I had for a number of years earnestly desired to preach the gospel, especially to the perishing heathen; but no way appeared to be opened. I endeavored to make it a subject of daily prayer, and frequently consulted my friends on the subject; but my way seemed hedged up. But my desires constantly increased, till at length they became almost insupportable. In this state of mind I one morning endeavored to commit my cause to God alone, and firmly resolved to commence my studies and pursue them till prevented by Providence. That morning the Rev. Louis Dwight, an agent of the A. E. Society, called upon me and offered the assistance of your Society.

From that time I was enabled to pursue my studies, though with frequent interruptions, owing to the almost constant sickness and straitened circumstances of my father's family. I had ever indulged the pleasing hope, that in some way I should be able to refund the money received from the Society; but when duty seemed to call me to go without delay to the heathen, I could think of no other way of showing my interest for the Society, but to use my feeble endeavors to perpetuate my obligations. Four young men commenced study for the gospel ministry, all of whom, I believe, except one, have been assisted by your Society. Two of these, I have heard, graduated with honor in 1834, and the other two were pursuing their collegiate course. The Lord grant they may all, and many more, be faithful ministers of the New Testament; for truly "The harvest is great and the laborers are few."

Since writing the above, I have again and again thought of erasing it; but if it can be the means of inciting any to increase the number of your beneficiaries, I shall rejoice.

The great desideratum has ever been, and still is, pious young men for the ministry. Why is it, that so few pious young men in our favored country are willing to prepare themselves for this great and good work? Are they not all bound, by the most sacred obligations, to make the best use of their powers, and employ them only in the service of Christ? And in what country have they such a price put into their hands to get wisdom as in ours?

If they engage in commerce, trade or agriculture, when they might do more for the salvation of the world in some other way, will they not be guilty of burying their talent in the earth?

But these are lawful employments, it may be said.—They are, to a certain extent. But every employment must be unlawful for the Christian, in which the utmost extent of his powers cannot be engaged for the glory of



God and the salvation of men. I would entreat every pious young man, as he values the souls of men, as he regards the decisions of that day to which he is rapidly hastening, before he enters into business for life, that he would look at the condition of the world, and with his Bible open to such passages as these, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's;" "He that loveth father or mother more than me is not worthy of me;" "Whosoever forsaketh not all that he hath, cannot be my disciple;" "Go ye into all the world and preach the gospel to every creature;" "He that loveth not his brother abideth in death;" and on his knees before God, let him ask "Lord what wilt thou have me to do?"

That young man, who dares enter into business without first asking direction of the Lord, may have to answer for the blood of souls. Hundreds of millions, the successive harvest of many generations, have perished for want of more laborers, and hundreds of millions more are now in the same condition. Oh, will not the beloved youth in our favored country at least look at them, and make one effort for them before they sink forever? There is not a young man in our country who need be ignorant of the condition of the world; there is not one that has not an opportunity to exert all his powers in the noblest of all works, the salvation of the world. And if he fails to do this, is he not guilty of wasting his Lord's goods? Every one is not only accountable for the manner in which he employs his powers, but also for the improvement of them.

But to be more particular. That young man who has chosen a farmer's life, (perhaps without once asking direction of the Lord) who might by a course of study so improve the powers that God has given him as to be able to do more for the salvation of the world as a minister of the gospel, cannot be in the path of duty.

Must I then (some may say) leave the employment in which Providence has placed me? Ah! that is the point. Are you sure that Providence and not your inclination has placed you in your present circumstances? Must I leave the inheritance of my ancestors, and commence a new employment? Yes, if you can thus do more for the salvation of the world. Must I leave my trade, forsake my aged parents, and spend years in preparing myself to labor in a sickly foreign land, and finally leave all? Yes, if in this way you can do most for the salvation of the world. Must every one then become a minister of the gospel? Yes, every one that can in this way do the most for the salvation of the world. He must forsake every thing that hinders his doing the most for the cause of Christ. Otherwise, how can he be said to "forsake all" for Christ? Yet many seem to imagine that because they can do but little in their present sphere, they therefore have but little to do. Perhaps many a pious young man of fine natural abilities, but who is very diffident of them, in looking to a higher sphere of usefulness, as for example to the gospel ministry, instinctively shrinks from the responsibility of such a station, because he is now so incapable of being useful in that station.

He compares his present attainments in knowledge and piety with what a minister of the gospel should possess, and immediately concludes that it is not his duty to engage in that holy work. But is it quite certain that it may not be his duty? May he not make such attainments in knowledge and piety, as to be more useful in this sphere than any other? If so, it is plain that he will be guilty if he engages in any other occupation.

But others may say, they have not had a call to the ministry. Oh, is not the death groan of six hundred millions, "bone of our bone and flesh of our flesh," a call?

Are not the wailings of six hundred times six hundred millions more, beseeching you to "go to their brethren, lest they also come into that place of torment," a call, that should make every heart in Christendom break and bleed? Is not the last command of Him who poured out

his life's blood for a sinking world, a call? Oh, it is to be feared that command will break upon the ears of many at the judgment, with more tremendous power than all the thunders of Sinai.

Oh, I tremble for the young men of America. What a land of privilege! what facilities for improving in knowledge and holiness! Let every one act in accordance with their high privileges, and improve and consecrate every power to that cause for which alone the world stands. And there will be no want of ministers of the gospel; every nation will soon hail the jubilee of the earth's redemption.

Though I fear I have already extended my remarks beyond your patience, I cannot close without urging the importance of a thorough education, especially to those who are looking to the missionary work. A missionary needs to know every thing useful. He will be called upon every day to employ his knowledge in ways so various as are the improvements of a Christian nation, compared with the people among whom he dwells. A new language is perhaps to be formed, or an old one regulated; schools established, books made for all classes, new religious terms introduced and explained, false systems of religion confuted, which may have their foundation in false theories of the form of the earth or the motion of the planets.

But above all, a missionary needs a thorough knowledge of the Scriptures in the original languages,—not only of every passage, but the exact shade of meaning in each word, in its proper place. He will find it very convenient to have all these points thoroughly fixed, while at the Theological Seminary. Otherwise, when in the field, he may want for time and the best means. Many may indeed be very useful without so critical a knowledge of the Bible; but he who is called to translate, must understand every word. Let any one attempt to translate a few chapters into any other language, for example into Latin, and he will feel the importance of the above remarks.

It should never be forgotten, that it is impossible fully to understand the Bible without the constant teaching of the Holy Spirit. Every one who explains or translates that holy book, should, if I may so speak, be familiar with His teaching, that so he may know "what is the mind of the Spirit."

There is an opinion among candidates for the ministry, which, in determining their field of labor, has considerable influence. It is, that men of popular talents should remain at home. The reverse of this appears to have been the case in the age of the Apostles. In an enlightened community, sterling worth is appreciated wherever seen, though the person who possesses it should exhibit nothing extraordinary in his personal appearance or address. But the case is quite different in an ignorant community. A sermon, however excellent, if delivered as many are in a Christian land, would hardly be listened to by a heathen people; while one of far less intrinsic merit, delivered with feeling and energy, might arouse and fix the attention of every hearer.

These qualifications, it may be said, are of minor importance. They are so, compared with the gifts of the Spirit. Yet, it is to be feared, they have so much importance as to keep many from the missionary field, who might do more for the salvation of the world abroad. One with sterling worth and popular talents will be useful any where, and certainly no less in a heathen, than in a Christian land. In short, every gift of nature or grace should be cultivated and employed for the highest good of mankind.

Permit me to state one fact in relation to this people. It is this. Almost every individual in the nation, from the king to the slave, is a member of their Education Society. The number of their beneficiaries is estimated at one hundred thousand, who are daily supported by voluntary contributions. Their food is given them ready



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cooked; and their clothing, which is generally more expensive than that of any other class, is ready made. They reside in temples, which for the most part are more costly than any of our churches. And yet the people cheerfully do this, and much more, to support a soul-destroying system of religion, and an indolent and worse than useless priesthood. Oh, when will these deluded pagans enjoy the light and liberty of the gospel! Oh, when will Christians come up to the help of the Lord against the mighty, with any thing of the zeal which the principles of their religion should inspire? We earnestly call for more laborers in this interesting field. Who will come and fill the four hundred temples of this city with the praises of our God?

With my constant wishes and prayers for the prosperity of the Society, to which I shall ever feel deeply indebted, I subscribe myself

Your much obliged fellow laborer in the Gospel,

CHARLES ROBINSON.

*Extracted from the Penny Magazine.*

#### WHAT IS EDUCATION?

This may seem a very simple question, and very easily answered; but many who think so, would really be very much at a loss to answer it correctly. Every man, in a free country, wants three sorts of education;—one, to fit him for his own particular trade or calling,—this is professional education;—another, to teach him his duties as a man and a citizen,—this is moral and political education;—and a third, to fit him for his higher relations, as God's creature, designed for immortality,—this is religious education. Now, in point of fact, that is most useful to a man which tends most to his happiness; a thing so plain, that it seems foolish to state it. Yet people constantly take the word "usefulness," in another sense, and mean by it, not what tends most to a man's happiness, but what tends most to get money for him; and therefore they call professional education a very useful thing; but the time which is spent in general education, whether moral or religious, they are apt to grudge as thrown away, especially if it interferes with the other education to which they confine the name of "useful;" that is, the education which enables a man to gain his livelihood. Yet we might all be excellent in our several trades and professions, and still be very ignorant, very miserable, and very wicked. We might do pretty well just while we were at work in our business; but no man is at work always. There is a time which we spend with our families; a time which we spend with our friends and neighbors; and a very important time which we spend with ourselves. If we know not how to pass these times well, we are very contemptible and worthless men, though we may be very excellent lawyers, surgeons, chemists, engineers, mechanics, laborers, or whatever else may be our particular employment. Now what enables us to pass these times well, and our times of business also, is not our professional education, but our general one. It is the education which all need equally—namely, that which teaches a man in the first place his duty to God and his neighbor; which trains him to good principles and good temper; to think of others, and not only of himself. It is that education which teaches him in the next place, his duties as a citizen: to obey the laws always, but to try to get them made as perfect as possible; to understand that a good and just government cannot consult the interests of one particular class or calling, in preference to another, but must see what is for the good of the whole; that every interest, and every order of men, must give and take, and that if each were to insist upon having every thing his own way, there would be nothing but the wildest confusion or the merest tyranny. And because a great part of all that goes wrong in public or private life arises from ignorance and bad reasoning, all that teaches us, in the third place, to reason justly, and

puts us on our guard against the common ties of unfair writers and talkers, or the confusions of such as are puzzle-headed, is a most valuable part of man's education, and one of which he will find the benefit whenever he has occasion to open his mouth to speak, or his ears to hear.

*From the Boston Recorder.*

#### THE SICK LIBRARY.

I thought I would just look into the minister's library, as I happened to be in my study. I was sad at the sight—for it looked very lean and very thin, like a person suffering under some cruel disease. Fullness and fair proportions are among the important elements of beauty; but there was no such beauty there. There were some venerable men in that library; but their numbers were so few as to occasion a most mournful aspect of loneliness. There was Dr. Dwight in 4 vols.; the sole occupant of a whole shelf. And Dr. Bellamy, was the only monarch of the next. And Dr. Chalmers on the next, because he had no other company, had huddled himself in 3 vols. in one corner. A little lower down were several pieces of heavy theological artillery; but there was some horrid chasins between them.

Another shelf had half a score of your small sprigs of divinity; but even these stripling theologues were so few as to look very cheerless. There was not enough of them to be so much in contact as to keep each other warm, even had they good will and vital heat enough to do it.

Still lower down there were a few cases of corpulent theology: Poole's Synopsis among the rest; which last gentleman contrived, by stretching himself lengthwise, to fill the only shelf that was filled in the whole case. I would say, however, there were old reports, pamphlets, and newspapers enough to immerse all the divines above mentioned, with not a small remnant to sprinkle elsewhere.

And another thing I ought in justice to say. There were other books belonging to the library, which were absent at this time; but from the manner in which the pastor exclaimed, "Alas, Sir, they are borrowed!" I judged that in his own view, he had already seen the last of them!

I remember to have read Baxter's account of a biblical avalanche, which once happened in his study, by the breaking of a shelf, whereby his life was endangered by the precipitation of large masses of divinity upon him; and I felt bound to give my friend such crumbs of comfort as could be afforded by the suggestion, that he was beyond the reach of such a peril. He bowed in mournful acquiescence, seeming to say, "But I would run the risk, only give me the books."

And now, reader, good humored I hope, I come to the pith of this communication. Some pastor or other calls you a parishioner. Well. And he has a library. Well. And that pastor, if he be kindred in circumstances to nine tenths in the land, has a gap or more in his library, that yawns fearfully. I think I could show you some that would distress you. The aching void was filling terribly. There may be indeed some portly doctors in that library; but they are "so few and far between," that they could not shake hands, though they might desire it most lovingly, and attempt it most earnestly. There may be too a squadron of smaller fry; but there is a grievous famine of valuable theological works. Just harken now. "John Howe, are you there?" "No." "I beg to know if you are there archbishop Leighton?" "No." "But you are there I hope, Robert Hall?" "No. Not I." "I cannot bear to think my friend Andrew Fuller is not there." "But you must, though." "But Dr. Owen is there?" "No, nothing of him even, but the piece of an ear." "And Jonathan Edwards?" "No." said a voice, lonely as the Whip-poor-will's, "nothing of him but his volume on the Will."



So you see how it is with your pastor's library. If a skeleton could have the consumption, I should say it was sick of a consumption. But the fact is it never had flesh enough to be in any danger of that disorder.

But, not to quarrel about the malady, it certainly looks so poor and thin that there must be disease, call it what you will. And you, kind parishioner, can make a most successful prescription for it. You can be a doctor in this case without a diploma, and without the charge of quackery. You can put the flesh on these bones, and an healthful fullness into that countenance. You can manage the matter so that the sepulchral looking patient shall be able to say in a few days, "I am entirely recovered, and am in fine health, I thank you, Sir."

Presuming that your benevolence is by this time in a flame, I will forthwith open the way for the light thereof to be exhibited. New Year's, you know, is at hand. On or near that day, go to your pastor's house with something under your arm. If you have been notorious for deeds of kindness, he will suspect you of a visit of that sort now; and if you have had no such notoriety, you can, by this act, most expressly say, "there is something new under the sun." Give your pastor the agreeable surprise of laying his hand upon a fat octavo instead of a spare-rib—on a body of divinity, instead of a body of a turkey.\* And if the good man is not made thankful by such an operation, the above named prescription might be most mercifully repeated, monthly or annually, till that result, inevitable in the end, would be attained. Had I time I would reason this matter at large with you. But I can only give you several heads merely of the argument.

1. If you are already a cheerful giver, you will thus do something to strengthen this important habit; and if you are not, you will find this a delightful opportunity for commencing it.

2. It would warm your pastor's heart, be the Mercury where it might, the day you visited him.

3. Your example would be fire to flax most likely, and a process would be commenced which would fill every chasm in the library. Dr. Poole himself would be obliged to gain his feet quick, and stand erect to make room for new comers. What a delightful meeting there would be of good men in that book case!

4. Your pastor could not, for the life of him, be offended at such a polite and kind intimation that he should "bring beaten oil into the sanctuary." I have joyful hope that I shall prevail with some of my readers to show the above mentioned benevolence to their pastors. But here is a man that says, "Fudge! I shall do no such thing." Well, kind Mr. Fudge, do this then, I pray you; carry back all you have borrowed of him. A gap or two will be filled in this manner.

And to all my readers with whom my plea shall be successful, I would say,

Yours, with much thankfulness, SIMON.

\* The omission, here suggested, of the rib and the turkey, is by no means indispensable.—Ed. Rec.

#### ADVICE TO STUDENTS.

[From President Dew's late Address to the students of William and Mary at the opening of the Session.]

I would advise you particularly to be punctual in your attendance on divine service every Sabbath, and to be respectful and attentive whilst in church. He who disturbs a religious congregation, not only manifests a censurable disregard of religion, but exhibits an unfeeling heart, and is guilty of conduct which is not gentlemanly. An enlightened pulpit is not only the source of religious instruction, but of morality and civilization; and a truly pious clergyman merits the respect, the love, and gratitude of the world, for he is one of the greatest of its benefactors. Be always respectful in your conversation towards religion, not only from regard to the feeling of oth-

ers, but for the sake of your own reputation. Avowed infidelity is now considered by the enlightened portion of the world, as a reflection both on the head and heart. The Atheist has long since been overthrown by the light of nature, and the Deist by that of revelation. The Infidel and the Christian have fought the battle, and the latter has won the victory. The Humes and Voltaires have been vanquished from the field, and the Bacons, Lockes, and Newtons, have given in their adhesion. The argument is closed forever, and he who now obtrudes on the social circle his infidel notions, manifests the arrogance of a literary coxcomb, or that want of refinement which distinguishes the polished gentleman. If there be among you any ministers of the gospel, or professors of religion studying with a view to the ministry, to them we cheerfully open our lecture-rooms free of all expense, and shall consider ourselves as highly recompensed, if the instruction which we may communicate shall be made instrumental in promoting virtue and true religion.

#### NEW ENGLAND CHARACTER.

Extract from an Essay entitled '*Thoughts on Popular Education in the United States*,' by a citizen of Pennsylvania.

"Every body knows the Yankees. They have peculiar characteristics. Some of them may be unenviable; but we have sometimes remarked that even those who apply the epithet sneeringly, show something in their manner that seems to say, '*after all, I wish I was one.*'"

"And what are the marks of a Yankee? Among them are enterprize, industry, invention, sobriety, perseverance, &c. And when were these marks made? A century and a half ago; when the fear of God was a part of every day's instruction in the common school, and when the boy was taught that the Bible is the best of books; the Sabbath the best of days; and a father's house the best of homes. Whether such a system was wise or unwise, enlightened or unenlightened—whether these were the defects and overactings of a puritanical and superstitious age, are questions we need not decide. One thing is clear. It prepared a generation of men, the record of whose deeds no change of time can mutilate or efface; and the influence of that very system of education is seen at this day—we had almost said in the very bodily nerve and muscle of a full-blooded, uncorrupted New Englander, whether you find him in the forest or on the prairie, in ship or on shore.

"We well know that there is a marvellous change in the character of New England education—for, in the times of which we have been speaking, (we say not that the former times were better than these,) the people were educated together. The minister's boy and the squire's boy were on the same bench in school with the mechanic's boy and the day-laborer's boy; and it often so turned out that the laborer's boy by dint of application became the minister or the squire, and the minister's or squire's boy became the day laborer. It is sometimes so now. But then, the chief instruction of the commonwealth of Massachusetts, for example, was public; now, the private education of twenty-five thousand children in that state costs nearly as much the public instruction of six times that number. Then, religion was a part of education; now, when tolerated at all, it must find its way by some secret avenue, for if a teacher should be found, even in many parts of New England, boldly inculcating the doctrines of the protestant faith, in connection with other branches of instruction, as the basis of virtue, integrity, social happiness, and true wisdom, it might involve a forfeiture of his place, if not of his vocation. We do not say that great improvements have not been introduced, concurrently with this revolution in public sentiment, but we fear the balance is sadly against the interests of virtue and freedom.

We have stood beside the beautiful and almost magi-



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cal machinery by which the paper, now spread upon our table, was prepared for use. It flows from the cylinder a pure, white pulp. It passes, from web to web and from cylinder to cylinder, about as fast as the spectator walks along side, as he cursorily surveys the process; until, after the lapse of four or five minutes, it comes into a fair sheet ready for the pen. At the outset of its brief journey we touched the yielding substance with the head of a pencil, and the impression was distinct and obvious upon the polished surface. The involutions and evolutions it had undergone, and the prodigious pressure of cylinders, hot and cold, had only served to define and strengthen the outline.

Now we do not say that the sons of New England are better or wiser men than the sons of the West or the South; but this we do say, that the educational institutions for instruction, which were established among the hills, and forests, and rock-bound shores of their nativity, impressed upon them, long ago, the character they now bear as a community; or, if the figure is allowable, the New England mark, which appears so broadly on the fabric, was made in the pulp. The main fact we would use as an illustration of this grand principle—that whatever we would admit or exclude in the formational character, we must admit or exclude in the process of national education.

From the Journal of Public Morals.

#### DELICACY OF THE PUBLIC PRESS.

The will of the community at large should demand from the conductors of the press, a sacred regard to the domestic interests and feelings. It should require delicacy of thought and language, and see that its requisition is obeyed.

It is a truth, which the experience of our race has taught, that if you destroy the delicacy of the mind, you expose to the inroads of vice all the principles of virtue. The mind, accustomed to reading, conversation, or conduct which violates the strictest decorum, becomes itself unconsciously, contaminated. That native delicacy of the human mind, which makes it recoil from degrading thought must be preserved where it is not impaired, and restored so far as possible where it is, if we intend to secure the most tender and affecting relations of human life.

Impressed with this important truth, let the reader contemplate the dangers which gather at the present time, around the interests of virtue. What effect must the reading of some most popular plays, novels and poems have on the young and susceptible mind? What effect must issue in this respect from theatrical representations? What effect from the public exhibition of painting and statuary, modeled after the taste of corrupted European society? We leave these questions for the present with those who will think. We only add it is an object worthy of American genius, to create a new standard of the fine arts; one which will be adopted and demanded by those purer ages which are yet to come. To her honor be it said, that no nation in the world can boast a literature so pure as that which is strictly American. In proof of this we need only refer to the writings of those men whom she delights to honor as among her most gifted sons.

The principles which we have involved in these remarks, call loudly upon the friends of truth and virtue to examine the tendencies of the newspapers and periodicals of this land. The strong moral sentiment of our ancestors has moulded our more substantial literature into the moral features of which we glory, and a proper public sentiment can control the moral tendencies of the daily, weekly, monthly, and quarterly press. We are now in our youth. The influence of our good books and eloquent pulpits is strong upon us. The great agitating discussions of the day may serve, like thunder storms,

to purify the atmosphere. They rouse the mind from a state of effeminacy, to the action of strong thought and conflicting plans. It has become an age of intellectual warfare, respecting the interest of justice and benevolence. The common mind is receiving a new impulse, under the education of abstract principles. It will be strange if from all these sources, an influence cannot be continued which shall enable the public will to demand from the conductors of the weekly and periodical press, that delicacy of thought and expression, which are essential to the preservation of public morals.

The time has come when the voice of the million must cry, *We will have it. Corrupt as our country is—* still we have that million among us, which needs only a thorough awakening, to lift up its voice like the sound of many waters, and even of mighty thunderings. That voice will cry from the pulpit of every Christian denomination—from the high places of literature and science. It will convey the aspirations of the closet, where the good man prays—the yearning of the nursery, where the mother weeps and sings and watches—and the disdain of the educated, the eloquent, and honorable, against the encroachments of lawless and indelicate publications. That voice will hold up the right standard, will describe that kind of ephemeral reading which shall correspond with the standard—and will demand it. The demand will produce the supply. No editor, who is not utterly lost to all shame, whatever may be his private principles or character, will venture to challenge the frown of an outraged, an intelligent, and a watchful community of human wills. He had better grapple with the lightning. Neither can you get the vicious and degraded to come forth and defend themselves in open day. Those who love the works of darkness dare not meet the power of determined reproof, either from human combination or from the avenging providence and truth of God.

The work of awakening has begun—and will go on. The work of reformation also, has begun, and will progress. The appeal is now made to editors and to heads of families.

To the first we say—imagine yourself sitting by the fireside of some virtuous and pure minded circle, reading your own paper to them—the reports of crime, the nameless advertisements, the theatrical puffs, and the notices of corrupting novels! Imagine that circle influenced to witness such representations, and to read such works by your own paper. A word to the wise is sufficient—but we add another word because it is true, that were you to write and decide upon articles presented for publication under the influence of such a supposition, the character of your paper would be remarkably altered. We apply this last remark to almost every paper. None are careful enough—many are egregiously reckless—some designedly corrupting. The last class deserve nothing but silent contempt, and thorough going, universal neglect, which is the only radical cure for a distempered newspaper.

To parents we say—examine well the papers which you take. Exclude sternly, and perseveringly, all publications which have no respect for the unsullied delicacy of your children. Be not deceived by a beautiful exterior, nor by great names, nor by high literary pretensions—but examine the contents, and form your decision in view of what is written.

N. E. J.

THE PRESS.—The following remarks from the National Gazette contain suggestions which merit the attention of those who conduct the religious press.

"If, instead of the inflammatory articles of one kind or another with which our papers are daily filled, to enkindle and enflame the worst passions of the human breast, temperance of language and spirit were substituted, if error were exhibited and truth inculcated in that calming and humanizing manner which would cause the peace-



ful correction of the first, and the willing reception of the other, there would be little to apprehend from the mob. We believe that the press itself is its own great enemy; that the exasperating violence of its appeals and denunciations, by keeping the feelings of the community constantly in a state of undue excitement, is one main cause of the perils which threaten its freedom; and that if it would produce a reform in the public, it must first reform itself.—Let the people be properly enlightened—apply no match to the explosive propensities of their bosoms—afford ample development to the best qualities of their minds and their hearts, and a decent expression of opinion will never elicit violence, nor will unlawful means be used even for the accomplishment of rightful ends."

*From the Southern Religious Telegraph.*

IS IT WELL WITH THEE, MY BROTHER?

Rather, I would say, is there not something inconsistent and wrong? You are a member of the visible church—professedly consecrated to Jesus Christ and his cause on earth—you are often seen at the communion table—you pray with your family, perhaps—and it may be that you are an office bearer in the Lord's house. All this is well. *But you do not read a religious periodical.* I propose that you take one—the Telegraph or the Missionary Herald, or some other. But you say you have no time to read it. Let us inquire into this matter.—“Who is elected President? what states voted for him? what was his majority in each? what counties in this State declared in his favor? what arguments were urged for him, and what objections were raised against him?”

All these questions you can promptly answer.—“Where did you derive your information? *From a political paper.*”

But again: “You know something respecting Beet sugar, Silk cultivation, and the effect of marl upon land. This knowledge you have gained from an *agricultural paper.*”

Again: What is the state of the market—the price of tobacco, of wheat, of cotton,—the rate of exchange, foreign and domestic?” I see you have read your *commercial paper.* And you can talk too of sad accidents to steam-boats, rail-cars, and stages—of murders and robberies—of deaths and marriages, that occurred hundreds of miles off. Oh, it is clear that you have some leisure to devote to newspapers.

But, “what is the latest intelligence from the Nestorians? or rather, who are the Nestorians? What good things can brother Houston tell us from Scio? Have the beloved missionary brethren who sailed some months since, yet arrived at their field of labor—and what are their prospects? what parts of the heathen world have been visited by American Missionary efforts? what success has the gospel among the Jews? what is the state of the Ceylon College? what is doing by Bible, Tract, Education, Sunday School, Temperance, Colonization, and Seamen's Friend, Societies? In short, what is the progress of Christ's truth and kingdom upon earth, and what are ‘the signs of the times’?” You do not know.

My dear Brother, I am sorry for you. The news of the day, the politics of the country, the state of trade, it seems, interest you more than the movements in the ranks of the Lord's host; and yet these you might have learned from that religious periodical from which you turned away, or over which you slightly glanced, in order that you might have time to devour that other sheet that came by the same mail! Surely something must be wrong—I beg you examine what is the cause of your preference.

But there is another professing disciple that “cannot afford to take a religious paper.” How much think you is he worth? “Five, ten, or perhaps twenty thousand dollars.” Can he afford to take a *political paper*? “Oh

yes—he regularly receives one, or two, or more”—or perhaps he discontinued a religious paper in order that he might take one of a more interesting character, although it cost just as much as the other, perhaps more!” But is it possible that he is a member of the church? Are you sure that he professes “not to love the world nor the things of the world”—to have come out from the world, and separated himself—to love Christ and his cause more than “houses or lands!” There must be some mistake. “No, no, mistake; he joined the church some years since; I am not sure but he is an Elder.” Please then, carry him your paper, and show him this article. I do hope he will immediately send for the Telegraph and Missionary Herald, and pay for them, and read them, and induce his children to read them. I am sure he will never regret it. He will be more consistent, more useful, more happy. And all this plain dealing he may credit, not to an Editor or Publisher, but to his friend,  
ONE WHO LOVES ZION.

SYMPTOMS AND PROGRESS OF RELIGIOUS DECLENSION.

*My Dear —*

I do tremble for you, and I would have you tremble for yourself! With subtlety the enemy of souls has prevailed against you. Blinded by his enchantments, you discern neither the path in which you are walking, nor the precipice to which it leads. In spirit you are alienated from God; you have forsaken the fountain of life; you have forgotten your resting place; your heart is full of idols, your mind of vain fancies; you delight no longer in holy contemplations, or useful exertions; if you continue in duty, it is coldly, cautiously, grudgingly; the eye of your soul is dim, and the pulse of your soul scarcely beats. How know you that live? Only by this—you are filled with wretchedness and remorse; for this be thankful it were a double wo to be at once sinful and happy. My friend, you have deceived yourself; yet in thus saying, I do not impeach your sincerity, for you were in earnest, (O grieve that you are not so now!) but ignorant of the depths of your own heart, and of the deeper depths of Satan, you expected the first onset to gain the victory. You ceased to look to your Captain; carelessness induced a surprise, surprise surrendered; you are now wounded and a captive; your sword is broken, your banner is torn, your strength is gone from you; and your hope, where is it? You forgot that he who girdeth on his harness should not boast like him that putteth it off. You forgot that the Christian race and warfare are to be run and fought every day, and all day, unto the end of life. You dreamed of rest here; you exulted in the past; you over-enjoyed the present; you heeded not the future; one earthly delight after another (all I grant refined) stole into the secret place of your soul, and by little and little, circumscribed the dominion of God; his throne is yet there, but where is the king? You have not openly renounced your allegiance to him, but where is your loyal service? You call him Master, so did one who was a betrayer; nay, you call yourself a child—should you not rather say a hireling? Alas! a Christian, when bereft of the quickening influence of grace, is the most mournful of all earth's ruins! The loss of reason ranks man with the broken column, and the deserted city; but the absence of God's Spirit, after it has once been imparted, renders him far more desolate and degraded. He has “a name to live and is dead:” he is an altar without an offering; a temple without a priest; a victim without a heart; a censer without incense; a lamp extinguished; a tree hiding its fruitfulness with fair leaves; he is the deceptive image, instead of the living David. You know this statement to be true; but it is only yourself, and the very few who, because they love, have studied you, that know it. Yet of those few, scarcely one would dare to tell it you. Therefore I do so. May God point, nay, barb the arrow, that it may enter so abidingly into your soul, that



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no hand, save his, may avail to draw it forth; no balm but his, heal the wound it leaves.

My friend, what matters it that your present path is a primrose one, if by leading, as it does, from God, it issues at length in everlasting destruction? What matters it objects which engross your supreme regard are lovely? That your idols are of the purest gold? I know you would not barter your birthright for a mess of pottage; even had you been Judas, you would not have sold your Master for money; nothing coarse or common would tempt you to endanger your soul's welfare; you do compliment God by superseding him with the choicest goods earth can offer. They are all glittering and glorious, the things for which you are risking heaven—the triumph and the enjoyment of effection; (O the universe of snares hid in that single word!) the stirrings of internal power; the longing after intellectual distinctions; the seductions of literature, its prohibited ground, that on which the tree of life may not grow; those gay companionships and excitements, of which pride and vanity are the base and capital, the foundation and the top-stone. Yes, I know them all well, too well. You have looked back upon your old world, look upon it through the enchanter's mist, and Olivet, Lebanon, and Calvary, appear in comparison sombre and insipid. Your Abana and Pharpar seem more lucid streams than Cedron and Siloah. But you have not yet (you may suggest) abandoned the garden of the church, for the high places of the world—no, you are only gliding towards the boundary; only tampering with the restraints which prevent your egress. Your pursuits, your habits, your friends, your sentiments—yes, they are still Christian;—the poison is at work silently, but does it work the less surely? Your cheek has not the hue of death—no, it attacked your vitals first. The enemy has left the out-works free: why? he has gained the citadel. But you do not meditate, as yet you abhor the thought of open apostasy; you mourn even over hidden declension—yes, you dare not do otherwise; you know what death and judgment will be to the forsakers and forgetters of God; fear restrains you; you are like a child, quiet from the dread of punishment. But your heart—does that never stretch its chain? Your lips—do they recommend the Christian service to others, as gentle and delightful? as perfect freedom? It was so once—true; and not long since—sad as true; and it will be so again; ah, so have myriads thought; and comforted by the inference, have proceeded smoothly in each fatal path; they have said, “yet a little more sleep, yet another sweet or splendid dream, yet one last enjoyment of forbidden pleasures, and then we will return, awake, and bid farewell.” Did they so? Yes, they returned from that path, they awoke from that sleep, they bade adieu to those pleasures—in eternity, not on earth.

O my friend! return to this Fountain of unfailing, unimaginable fullness. Go back to this Rest, so sweet, so stable. Break the ensnaring bonds that detain you from it; they are withes to him who determines to escape—fetterers only to the willing captive. Look again to that Cross “so mournfully, mysteriously divine.” Flee once more to the city of refuge; its gates are not yet closed; the avenger of blood yet lingers; there is yet room—there is yet time; return, return, return!—Miss Jane Jelesbury.

For the Intelligencer.

MR. EDITOR—

The following extracts are from a letter recently received from a distinguished dissenting clergyman in the North of Ireland. If deemed worthy of insertion in your paper, they are at your service. By italicising the word *Presbyterian* in the last of the extracts, it would seem, the writer meant to distinguish those from *Congregational* colleges.

“You ask me for my opinion of the ‘Christian Spectator.’ It were premature in me to pledge my-

self to a concurrence in the doctrinal peculiarities of a periodical, of whose contents I have as yet taken a very cursory view. But I am prepared to say that in my judgment it is conducted with distinguished ability; and farther, that the prevalence of some of its leading doctrines is very intimately connected with the revival of religion in the church and its diffusion through the world.” \*\*\*

“The question with you is Slavery. With us the Establishment controversy is on the *tapis*. In reference to Slavery, I must say, that while I hate it every where, I cordially hate it in the land of freedom. I am at the same time fully convinced that it becomes us to speak and write on this question with great timidity. I greatly dislike the tone and spirit with which some of us have addressed you. We have only recently proved our disposition to be generous and our determination to be just. And even yet there are blood-spots on our hands which we must wash away before we can come with clean hands into court to witness against you. It is curious that some of the men most violent in their denunciations against America are those, who in our own great struggle forsook us and fled. I am almost afraid that these remarks will not fully convey an impression of my anxious wish for the immediate and peaceful abolition of Slavery in America. What a responsibility rests, my dear brother, on the Lord's [servants] in your happy land in reference to Slavery? How untiring should they be in their efforts—how fervent in their prayers that the Ruler of the Nations may save your great and prosperous commonwealth from an evil which is at once its weakness and dishonor! May the Lord direct you to the use of suitable means and crown them with success.

There is something remarkable in another department. We on the Voluntary side produce America as a splendid illustration of the efficacy and efficiency of the Voluntary principle. Our opponents deny our statements; and the men in this land who gain an unenviable notoriety in malignancy, calumniating and slandering your rising commonwealth, are just the men whom your *Presbyterian* colleges have honored and are now honoring with academical degress! I know only three exceptions to this in all Ireland. How do you account for this? Are they ignorant of the men? Or have they a leaning to the ‘loaves and fishes?’”

NEW-HAVEN, Dec. 15th, 1836.

MR. EDITOR.—If you choose to make use of the following it is at your service; still it may be of so little importance in comparison with other matter you may possess, that if not inserted I shall feel no disappointment.

The incident occurred to myself. I have given it an epistolary form.

My dear friend,—Let me relate to you a little incident that occurred to me a few months ago. I spent the last summer, as you know, in the city of P. My usual Sabbath labors were performed to a congregation of hearers, a short distance beyond the suburbs of the city—and to the place I usually went on foot.

It was on a Sabbath morning in August that I set out to take my usual walk for the duties of the day. The sky was clear and the sun shone mildly and brightly, and with pleasure I passed onward to the place of religious exercises.

In entering upon an extensive common, that skirts and overlooks the town, I came up with a stranger, who, by a converging path from the left, was suddenly brought into that which formed my passage. He was a good looking man, and of a good-natured countenance, apparently belonging to the common class of men. He was destitute of an overcoat, but this arose from the warmth of the season and not from carelessness, as the appearance of his other garments indicated attention to his apparel. He carried in his hand, a small bundle of clothing. He was on his way, in return from P. to the village of N., and



being under the suspicion that he had mistaken the road, very civilly inquired of me, the direction. I immediately gave him the information as far as my knowledge permitted; but as I closed my reply, I made an allusion to the day, and expressed my sorrow that he was obliged to travel on the Sabbath.

He received my remark with kindness, and then explained to me the necessity of his journey—that he was obliged to use a part of the Sabbath for an errand, because of his unceasing employment through the week. I expressed the sentiment that we ought to be cautious how we used the Lord's day, since it was consecrated by God, as holy, and might become a day of blessing to our souls, if improved. He fell in with my remarks, and from his very friendly communications, I learnt that when at home in the State of —, he was a professor of religion, and accustomed to live according to holy customs. He declared that it was against his principles to use the Sabbath for the purpose he was then upon. But, I replied, a man must live according to his principles and not *against* them. He assented, with humility, to the truth of this; and then with frankness and apparent sincerity confessed, that he had got among ungodly men, and had been attracted by their example, and influence, and sentiments to wander from the narrow path of righteousness, whilst in former times he had been more careful to walk and please God.

I was at first interested by his appearance, and now that interest was much enhanced by my knowledge that he was a brother in Christ, by profession; although I also learnt that he had wandered unthinkingly and sinfully from beneath the sheltering care of the Good Shepherd. My interest in him arose to a concern, but not unmingled with hope. God is merciful, I thought—Christ died for his people,—it is not unfrequently that his children stray, yet are brought back again through the tender mercy of God.

Perhaps I have met with this wanderer, thus, in the perplexity of his real deviation from the road, to give him a word of warning towards the celestial way—my mind was excited through desire for his good, to pray God for his blessing.

I told the stranger, that God did not keep his people in the world, to be conformed to the world, and to listen to them and imitate them; but that we were the salt of the earth, and the light, and that we must labor to bring all over to our side, that they might live and honor our master, the Lord Jesus Christ. He must not follow his wicked associates, but return to God, and stand by his profession. He listened to me calmly, and thanked me heartily for my words, and such was his whole demeanor through our interview, that I turned to leave him with a joyful hope that God had touched his heart. I had scarcely taken a step, in turning from him—when he called me back—"I say, stranger." I turned with excited curiosity to know his object; my thoughts ran quickly over several suggestions of imagination, when he uttered, in a subdued, sincere tone of voice, in continuation of his exclamation: "If you will pray for me, I will try and do better." My heart was overcome—I answered him that I would do so, pressed him to look to God for help, and again went on my way rejoicing, if not that I had found a Saviour myself, yet in the strong hope, that another had been directed to the love of the Lord Jesus Christ. We passed away, perhaps never to know each other; but a pleasant impression was left on my mind, that we *might* meet again, not as strangers, but "well known" in Christ Jesus.

My dear brother, how many of the people of the Lord around us, depart from him. "Yet count him not as an enemy, but admonish him as a brother," and "if any of you do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Your friend, &c.

#### CHARACTER OF JOHN CALVIN.

[By an Unitarian]

"They who have no admiration but for wealth and rank, can never admire the Genevan Reformer, for though he possessed the richest mind of his age, he never emerged from the limits of frugal poverty. The rest of us may be allowed to reverence his virtues, and regret his errors. He lived in a day when nations were shaken to their centre by the excitement of the Reformation, when the fields of Holland and France were wet with the carnage of persecution; when vindictive monarchs on one side threatened all protestants with outlawry and death, and the Vatican on the other sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long established, hardly disputed error, the constant danger of his position, the intensest desire to secure union among the antagonists of popery, the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great Reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine, which all Christendom had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

"Again: we boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools.

"Again: we are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best influence of South Carolina came from the Calvinists of France; Wm. Penn was the disciple of the Huguenots. The ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American Liberty.

"Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the doctrines into the heart of Italy; and now hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned; his morals spotless. His only happiness consisted in "tasks of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his country; he became, for a season, an exile from his place of exile. As a husband he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness: no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmity checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till, after a life of glory, he bequeathed to his personal heirs a fortune in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reforma-



tion, a republican spirit in religion, with the kindred principles of republican liberty."—*Bancroft.*

#### OVERWHELMING ARGUMENT.

Dr. Lathrop in one of his sermons says, "If it were true that there is no God, what evidence can the Atheist have that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than run the hazard of a future existence, what hinders but what he may be unhappy forever?—The man, then, is a fool, who wishes there were no God, hoping thus to be secure from future misery, for admitting there was no God, still he may exist hereafter as well as here; if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

#### CAUSE OF IGNORANCE, &c.

The reason why many people *know* comparatively nothing, is because they never can bear to be *told* any thing.

*Every* body knows *something* which *nobody* else knows. The *wisest* man, therefore, may learn something from the most *ignorant*.

Many people are so absurdly afraid of *exposing* their ignorance, that they keep it as long as they live, and engrave it on their foreheads to be read by all men.

The most ignorant ought not to be ashamed of seeking for more knowledge, though the most learned might well be ashamed of remaining willingly ignorant, when there is an opportunity to learn.

There are learned men without wisdom, and wise men without learning. Yet learning is a means of wisdom, and a wise man will seek to increase in learning.

The learned man who despises the wisdom of the unlettered wise man, is brother to the unlearned and foolish man who unwisely despises learning.

It is better to *know* a few things, than to have a mere *notion* about many things.

The wisdom of a wise man will be seen in his seeking *most* to know the things *most* important *to be* known.

There are some things which every one ought to know: there are other things which need only to be known by particular persons: and there is a knowledge, concerning which it may be said that the less any man has of it the better.

From the Philadelphia Observer.

*Ohio River, Steam Boat Robert Emmett, Nov. 18, 1836.*

#### SAD STEAM BOAT DISASTER.

Dear Brother,—Your friend, the writer, trusts that he is not a Jonah in his travels, and yet from such traveling and the will of heaven he has to tell of some sad disasters. Formerly I could say, "a night have I been in the deep," in reference to the stranding of the steamboat "Connecticut," in the time of a hurricane, and then I thought the scene a dreadful one, when sixty passengers for hours were washed with swelling waves and expected a watery grave; but none of them were lost. On the 17th inst. I was roused from slumber on board the Steamboat *Flora*, lying at a wood yard about thirty miles below Cincinnati. We had come in her from St. Louis in Missouri, in a pleasant passage of nearly five days, and had been highly gratified with the neatness of the boat, good fare, agreeable fellow passengers, the kind attentions of her captain and good order among his crew. We listened on the evening of the 16th to some sacred airs played by Mr. Benjamin Myrich of Charlestown, Mass. on the German flute, while several joined their vocal praise

to his instrumental music; and all had gone to rest in expectation of being in Cincinnati the next morning. But a noise appalling awoke me at five o'clock A. M. and I said within myself, "the boiler has burst." Instantly it occurred to my mind that the danger from flying portions of iron was gone with the sound, and that inhaling the steam was the worst thing subsequently to be dreaded. Holding my breath, I arose from my berth with the intention of seeking my wife and children in their state room, which was situated almost twenty feet aft of the place where I had slept, but the steam prevented me from seeing any thing but itself, and a sense of suffocation drove me back to my berth, and the window in it which I opened, and thrust my head out to take an inhalation. Again I attempted to pass through the cabin, but met with the same powerful aeriform resistance. Then I plunged through the casement, and forcing open the side door of the cabin, opened the opposite door, when a current of air gave immediate relief. Passing around the guard to the state-room window I found my wife and two children gone, but soon found the latter in the ladies' cabin, and the former calling aloud for me near the berth in which I had reposed. Thanks to our guardian God, we were all alive and sound, while twenty of our fellow passengers had been scalded, or wounded with broken glass. In the fright two had jumped into the river and been taken up by the yawl.

The steamboat *Mountain-er* soon came along side of the *Flora* and towed her up to Cincinnati. Of the order of events from five o'clock until noon I can scarcely tell you any thing, except that I could not get time to put on my clothes before ten o'clock, in consequence of the numerous scalded faces, hands, arms, feet, necks, and legs, to be bathed in brandy and water, the only remedy on board, except the occasional ministration of laudanum. Two thirds of the people on board, including all above and below, were unhurt, but not all men have sufficient presence of mind in such circumstances, and sufficient experience to be useful surgeons and nurses. My wife and myself had before been sadly trained, by the loss of a dear child which you may remember was burned to her death. What could be done for the sufferers was done, but oh! how slight the relief which can be given to those, whose skin hangs like white ribbands from half their external surface, and whose throats and organs of respiration have been all scalded at once!

Five gentlemen were considerably scalded, or seriously, but not dangerously wounded in one hand. Mr. Thomas was burned in the back of the neck and both hands. Rev. Luther Halsey, D. D. and two other persons were scalded in their faces and both hands. So were two youths of the name of Turner.

A Mr. Allen from Mass. was wounded in one hand, and in one of his hips. His brother, besides suffering injury from glass, was severely scalded in his face, hands, throat and lungs.

Mr. Shepherd, an interesting young gentleman, returning from Illinois, lost the skin of both hands, and of a part of his face, but worse than all, inhaled the scalding air, so that in my judgment his recovery must be very doubtful.

Mr. Samuel Donnelly of Washington, in Washington county, Pa. called me to him and said, "Do you think I am dangerously hurt: are my signs bad." Poor man! I at first thought he had suffered only in his hands, but on further examination, I discovered that no skin adhered to him below his loins. He was uncommonly patient and resigned. My wife extracted with her fingers the whole skin of the roof of his mouth at once.

Mr. Mc Laughlin from Columbianna county, Ohio was scalded in an equal manner, and died soon after he was landed at Cincinnati. After the accident happened, he called me to him, and begged that I would pray for him, for soul and body, but especially for the former, for said he "I can't live."

Philadelphia, Dec. 12. Returning from the borders of



the grave, near which I have been confined for twenty days past, I resume my narrative through the hand of an amanuensis. Mr. Mc Laughlin has left a widow and a large family of children to lament his untimely death. Mr. Myrick appears to have been an amiable and pious man. On the evening preceding his death he played among other airs, "Come ye Disconsolate," "Coronation," and "Watchmen tell us of the night." Soon after he was scalded, I found him in my berth and bathed him. He said "I can't live—I must die." He had slept in the captain's state-room near the boilers, and was so scalded as to remove most of the skin of his face and all the skin and nails of his hands and feet. He suffered most, however, in his throat and lungs, and from the first was scarcely able to swallow any thing. I said to him, "There is neither hope nor help for you, but in the mercy of God through our Lord Jesus Christ." He replied, "I know it," and having committed to me all his worldly effects, and desired that I would have him buried, he folded his bleeding hands upon his breast in prayer. In this exercise he seemed to continue, resigning his soul to Jesus, until without a struggle or a groan, he breathed his last. Moses, a waiter in the cabin, aroused from sleep by the noise, thought he had slept too long, and ran to light a candle and waken the steward. The steam met him and covered his mouth, face and chest with blisters. I dressed his wounds twice, but he expired the next morning.

Another deeply interesting case was that of the Hon. George L. Kinnard, member of Congress from Indiana. He was badly scalded in the face, left arm, right groin, feet and ankles. He committed to me his pocket-book and keys, and insisted on knowing the worst of his case. I told him that there were four persons worse scalded than himself. He manifested a great dread of being disfigured and maimed, if he should recover. "Oh, Sir," said he, "If I were but prepared to die, I should be resigned. I gave up all for lost, and would have thrown myself overboard in anguish and despair, but was prevented."

So far as practicable, while bathing him, and opening his blisters, I ministered to him the consolations of the gospel, and assured him that there is mercy with God, that he may be feared, and that Christ Jesus came into the world to save sinners. "I know it, Sir," said he "and for the first have begun to pray to God to be merciful to me a sinner." I told him that he could not offer a more suitable prayer; and that God, when thus addressed in sincerity is ever ready to hear.

"But," said he, "I have long slighted all God's entreaties, and abused his mercies."

"Alas," I answered him, "we have all done the same in time past, but God is slow to anger, and ready to forgive."

"I have had a pious mother and sister," said he, "to pray for me; but I would not heed them; and now I find that all my *seeming* morality was no morality in God's sight."

"True," I answered, "there is no real morality without true piety towards God; but I must think that God has sent this calamity on you, and is now overruling it in mercy in answer to the prayers of your pious friends."

During our repeated conversations, he addressed many short prayers to the throne of grace.

After his removal from the boat to the hospitable mansion of the Hon. Mr. Lytle, he desired I should be sent for to pray with him. Before I knew of this request however, I called and found him making his will. In that instrument he inserted an expression of his faith in Christ, and deep sense of his merits. When he had finished his will, he begged all present to take notice, that he had been a great sinner in the sight of God; and now desired nothing so much as reconciliation to God by Jesus Christ. He entreated all to pray for him, and when I had concluded an address to the throne of grace, he

sought me not to cease to pray for him while he lived. I called on him again on the morning of the eighteenth of November, and found him in the same frame of mind, supported by hope in God. The papers have since informed us that he has been called away to his eternal home. He was evidently a man of strong sound intellect; and who can tell but this steam boat disaster was appointed for his everlasting salvation.

The two young men by the name of Turner, were accompanied by their sister, who escaped all harm; not long ago their father had died on a journey, and a few weeks since their mother had been buried at New Madrid. They were seeking a new home among their relatives near Steubenville, in Ohio.

Mr. Fisher, of Salem, in Kentucky, was among the greatest sufferers. What has been or will be the issue in relation to him and several other of our fellow passengers, I have yet to learn. That I escaped injury is a mystery; for Dr. Halsey in the next berth beyond me was scalded. Possibly the voluntary suppression of my breath, and a loose flannel wrapper may have been the means of my safety. One man who made his bed on the floor, profanely said, "that he escaped, because he was a damned old cripple and good for nothing!" A young man who was a cripple of different sentiments suffered no injury. Had I strength I might enlarge, but at present can only say, "In the midst of life we are in death," and "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."

EZRA STILES ELY.

#### A SCENE ON THE OHIO.

*Steamboat Niagara, Dec. 1st, 1836.*

Brother Williams—I have just been witnessing a scene which is enough to make humanity weep. I have often heard of chains, and tears, and blood. I have heard your paper speak of husbands being torn from their wives, and parents from their children, to be sold into southern servitude. But just at this moment, I have been an eye-witness of all this; and, as I grasp my pen to drop you a line, my heart beats high with holy indignation; and who, that has a spark of manly feeling, or a drop of human sympathy, would not feel, when he beholds a company of men and women, immortal as the God who made them, loaded with chains, and subject to all the cruelty which man can inflict, only for the crime of having "a skin not colored like our own?" Learning that there were twenty or thirty slaves on board, bound for the southern market, I was induced to go down and see if it were true that they were happier and in a better condition than the poor of the free states. But, alas! the tear moistens my paper, as I write the tale of woe! As I approached the unhappy captives, one raised his galling chains, and a tear glistened in his dark eye, and he seemed to say, "Am I not a man and a brother?" With him, I had the following conversation, verbatim:

Where are you going?

Slave.—To Mississippi, sir.

Where have you been living?

Slave.—In Orange county, Virginia.

To whom were you sold?

Slave.—To that gentleman yonder, (pointing to his present master.)

How much did he give for you?

Slave.—One thousand dollars, sir.

What have you got that chain on your hands for?

Slave.—My master had it put on to keep me from running away.

Don't you like to go to Mississippi?

Slave.—O, no! I rather die than go, and leave my wife and children.

Then you have a family?

Slave.—O, yes, sir; I have a wife and ten children.



Do you love your wife?

Slave.—I love my wife as well as any man in the world.

Did your wife feel very bad when you left her?

Slave.—Indeed, master, she must feel very bad.—She follow me to the blacksmith shop, and see the iron put round my neck, and this chain on my hands, and she cry like she would break her heart. O, I was sorry she come to see me start.

Do you ever expect to see your wife and children?

Slave.—O, no, never in this world.

And are you prepared to meet them in another?

Slave.—I 'fraid not, master; though I don't want to live.

Well, you must repent of your sins, and believe in Christ, and then you will go to heaven, where there will be no chains, nor slaves.

Slave.—I will try, master; but I have so much trouble, and think so much about my wife and children, I 'fraid I can't.

To him and the other slaves, I tried to preach Christ. O, let it never again be told in Gath, that the slave is not possessed of all the finer feelings of the soul. We sometimes hear it said that the slave would not take his liberty, if he could get it: and yet here is a man who prefers death to southern bondage; for he told me himself, he hoped he should die as soon as he got there.

After witnessing this scene, I called some of my friends from the cabin down, to let the galling chains and the eloquent tears of the slave, speak to them of the sinfulness of that system which reduces man to a thing, and obliterates the image of the blessed God.

Yours, in Gospel bonds,

T. D. B.

From the *Pittsburgh Christian Herald*.

#### THINGS TO BE AVOIDED IN CHURCH.

1. Coming in late. This disturbs the congregation, and encourages others in the same practice.

2. Turning your back to the pulpit, and looking round on the congregation in time of prayer. This is a common evil and greatly embarrassing to those who are stared at, as well as highly irreverent towards God.

3. Holding down your head on the pew during sermon. This is as much as to say to the preacher that you feel no interest in what he is saying, and what can be more embarrassing to a speaker than such an intimation. If you wish a good sermon, look your minister in the face while he is speaking as well as pray for him before he begins.

4. Taking out your watch and looking at the hour. This is saying that the services are tedious and you wish they were closed.

5. Spitting on the floor of the pew or aisle. This is always disgusting, but if you use tobacco, it is to many utterly intolerable.

6. Gaping, or lounging in your seat. This is both irreverent and a violation of good manners.

7. Walking up to your seat with your hat on, and putting on your hat at your seat in going out.

The foregoing communication has a hearty welcome to our columns, and we would be glad to have more of a like spirit from the same pen. We will take the liberty to add to the last the irreverent practice of putting on coats, gloves, and shawls, and gathering up hats, canes, umbrellas, &c. while the congregation is singing the doxology, and the minister is pronouncing the blessing. We have often been deeply grieved to see such a bustle about such matters at such a time.

#### THE PIOUS FAMILY.

Soon after the surrender of Copenhagen to the English in the year 1807, detachments of soldiers were for a time stationed in the surrounding villages. It happened

one day that three soldiers belonging to a Highland regiment, were sent to forage among the neighboring farm-houses. They went to several and found them stripped and deserted. At length they came to a large garden, or orchard full of apple-trees, bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Every thing without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out at the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station, and from the habits of the country. A watch hung by the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book, it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, &c. which were freely tendered: and when money was offered in return it was at first refused. But as two of the soldiers were pious men, they, much to the chargin of their companion, (who swore grievously he would never forage with them again) insisted upon paying for all they took. When taking leave, the pious soldiers intimated to the farmer, that it would be well for him to secrete his watch; but, by the most significant signs, he gave them to understand, that he feared no evil, for his trust was in God, and that though his neighbors, on the right hand and on the left, had fled from their habitations, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees. 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'—*Suddard's British Pulpit*.

#### THE POOR.

The season is now approaching, which brings with it its rounds of balls and parties, of theatricals and amusements to the rich, and of privation, misery, freezing, and—it may be—starvation and death to the poor! If (which is the fact) poor females have died from want of nourishment and attendance during the past mild summer, in the midst of our charitable institutions, what may we not fear for the indigent during the coming winter, which threatens to be a very long and severe one?

At the present enormous prices of rent, fuel, flour, meat, and in fact all kind of provisions, it is an extreme hardship for an expert and industrious mechanic to weather the times, much less those who have no profitable occupation, and especially poor females. The fate of the latter is truly hard. Men can turn out and seek employment in all seasons, and under all circumstances, but the softer sex are bound by custom and circumstances, to toil on in their sedentary vocations, over the midnight taper, with festering fingers, perchance over the decaying embers of a scanty fire—and all for a beggarly and stinted pittance, scarcely enough to buy bread to prolong their existence.

We pray, ye affluent, seek out and aid the deserving, though miserably poor; a mite from your superfluous hoards will not be missed, and blessed are they who are able to relieve, and anxious to learn 'the short but simple annals of the poor.'—*Sat. Cour. of Nov.*

MISSIONARY SOCIETIES—MONEY—THEATRES.—*See*



*son in the School of Morals.*—What scoffing we have heard against the Missionary Society, for draining out the money of our country—robbing the widow of her mite, fattening priests on poor people's wages. A sad account, truly, if true. But let us see what these are doing that cast stones. The Bowery Theatre in New York was recently burned; Mr. Hamblin, the proprietor, in a card in the N. Y. Express, Sept. 26, proposes to rebuild one surpassing the old in every feature of convenience and magnificence, at the expense of \$100,000. As evidence that he can make such an investment of money profitable, he states that during the last seven years he had received at the Bowery Theatre "nearly eight hundred thousand dollars." Or more than a hundred thousand dollars a year! This is the account of one theatre, in one city. This is given, be it remembered, to promote morals at home, and a gallery is specially set apart for young men and women who need morals to sit in, while the chaste dances, or chaster plays are going on, that they may learn how bad immorality looks! If the numerous other theatres raise any thing like a similar amount, the single city of New York bestows more on theatres, in other words does more to encourage licentiousness and vice in her midst, than the American Board collects from the whole United States, to send out and enlighten nations! Then remember the theatres in other cities, Portland, Boston, Baltimore, Cincinnati, Louisville, and New Orleans. Between 20 and \$30,000 were raised in this latter place in a few days to ensure the flagging Opera House. Madame Celeste is said by those papers which are adepts in such matters, to have cleared last year more than \$100,000! A French dancing woman making this sum for hopping up and down—and yet who of her advocates have spoken of the empty coffers made? The dismal prospect arises when money is asked to do good with. Men will squander with both hands, provided they do some harm, but are very conscientious about suffering their money to promote stern morality, or pure religion.

#### Journal and Luminary.

*Abroad and at home.*—A gentleman who had been conspicuous in aiding a missionary collection, was met the following day by one of dissimilar habits, who chided him for the absurd eccentricity of which he deemed him guilty, in giving to such an object, and in such profusion. It was preposterous, he said, to be sending heaps of money abroad, to be spent, no one knew how, while there were so many unemployed, starving in ——. 'I will give ——— to the poor of ———, if you will give an equal sum,' said the christian friend. 'I did not mean that,' replied the objector. 'But,' continued he, 'if you must go from home, why so far? Think of the miserable poor of Ireland.' 'I will give ——— to the poor of Ireland, if you will do the same.' 'I do not mean that either,' was the reply. 'No, it is neither this nor that, which this class of objectors exactly mean: but, simply to veil their criminal parsimony by excepting against the proceedings of liberal men, whom, if they could not condemn, they must, for very shame, in some degree imitate.'

*To FEMALES.*—We occasionally hear of a simpering, double-refined young lady, boasting that she never labored, and could not for the life of her make a pudding, as though ignorance of these matters was a mark of gentility, and a leaning towards European nobility.—There can be no greater proof of silly arrogance than such remarks, and for the special benefit of such, we would kindly inform them that Madame de Genlis supported the family of the Duc de Orleans, (and among them, the present reigning Monarch of France,) in London, by the sale of her drawings—one of the Duchesses of the same Court maintained herself and husband in Bath, by teaching a music school; and the Queen her-

self kept her family, by plating bonnets. These examples we hope will have their influence, where examples of our own good country-women would be spurned as vulgar, republican models.

#### For the Intelligencer.

##### LETTER FROM A NATIVE OF CEYLON.

"Cast thy bread upon the waters; for thou shalt find it after many days."

It will be remembered that some years since, the Church in this country was informed that a donation of twelve dollars annually, would enable one native lad of Ceylon to go through the preparatory school and seminary at Batticotta. A devoted pastor of a church in Avon, Ct. who had by his prayers, his contributions and his personal influence, already testified his compassion for the heathen, heard this announcement with joy—and cheerfully took from the substance over which he was steward twelve dollars and sent it to Ceylon. This he did yearly. The receipt of the money was acknowledged, and that was all he was permitted to know of the fruits of his donations, till he was removed to a more intimate acquaintance with the purposes and doings of his Heavenly Father. His surviving partner, having shared in the same grace, though anxious to leave the particular application of the money given, yet continued, as she was able, the contribution, assured that "in due season we shall reap if we faint not." At length, after the beloved pastor had rested five years from his labors, among numerous other works that followed him, the following letter arrived, to quicken and comfort his family though the "benefactor" to whom it was addressed had been shut out from earthly intercourse by the seal of the grave. Being a friend, I learnt these particulars, and have obtained leave to present them to the readers of the Intelligencer, believing it may serve the cause of benevolence and help assure the Church that "to him that soweth righteousness shall be a sure reward."

I have chosen to publish the letter verbatim as written originally. C. W.

BATTICOTTA SEMINARY, JAFFNA, CEYLON, }  
Jannary 1st, 1833: }

#### MY DEAR BENEFACTOR,

I take this present opportunity for the purpose of writing you a letter, having the pleasure of getting a letter as a compensation from you a gentleman in a foreign country. When I was a young boy I was admitted into the preparatory School at Tillipally by the mercy of the Almighty and by your great kindness, and began to attend to the alphabet in the English language; after a few months I attended to Phrases, Spelling, reading Testament, and some other studies; but in the year 1832 I was taken into the Seminary at Batticotta and learned Geography, Grammar, Arithmetic, and some other Tamul Studies with the Scripture lessons. Moreover this Seminary consists of 120 boys divided into five classes, one of these classes attends to the Tamul Studies with the Scripture lessons, but not to the English language; and another is a Theological Class; but I am in the second Class under the care of the superintendent, H. Martyn, who finished his course of study a few years ago; notwithstanding since the time I came from Tillipally. I did not feel deeply about my Soul, which is more precious than all the things in the world; but I began several times and exerted myself in thinking about my soul and a little after I got back. But during the latter part of the year 1834 I began to think about my soul by the influence of the Holy Ghost, which was given principally by the application and continued prayers of the Missionaries, who held several meetings for the space of two or three weeks without attending to their businesses; and now I think that I am ready to be admitted into the Church for the pleasure of enjoying more good feelings in my heart than what I



felt in my mind before. When I search the other Religions I feel that they consist of fables, falsehoods, and that there is not a Mediator for us to lead to heaven; but when I search the Christian Religion, I find that there is a Mediator for us to lead to heaven, and that he came into the world having the human and divine natures, and took our sins in his favour and made a way for every one who obeys and puts his faith in him. Moreover, the other Religions are not so plain as to be understood by all those who are not well improved in their language, and also by little children; but this Religion is much plainer and to be understood by every little child, nevertheless Christ tells us in his prayer to God—thy kingdom come—so it fulfills in every heathen country. Therefore we may expect with hope that the Christian Religion will soon be preferred to all other Religions. Now, my dear Benefactor, I am going to state to you a letter which I wrote to my father on the subject of Religion, (that is) my dear father.

I was admitted into the preparatory school as you know and learned there many studies with the Scripture lessons, but I have not known so much as to compare this Religion with which I worshipped before; after two or three years I was taken into the Seminary at Batticotta, and attended to several studies, principally to the Scripture lessons. Now when we look at all the creatures in the world, we plainly know that there is a maker of all these creatures, and that man is the superior of all other creatures. Then as we, being the superior creatures it is a shameful thing for us to worship the lowest creatures. My dear father, please to consider this one question, (that is,) are the inferior creatures able to save you that you may go to heaven? Indeed you will find that it is vain. Therefore, what I say is, please to search the Christian Religion, and if you find that it is true walk according to it, that you may not suffer many afflictions in this world and fall into hell fire in the world to come. This is the letter which I wrote to my father. Now I finish this letter, hoping that you will read this with pleasure, and inform me about your statements.

Your truly and affectionate beneficiary,

B. KELLOGG.

*Communicated for the Boston Recorder.*

#### CHINA AND VICINITY.

##### *Appeal to the American Churches in behalf of China, and the adjacent Countries.*

There never was a time like the present, when such intense interest was felt in the eternal welfare of China and the adjacent countries. The American churches have extended their missions, liberally applied funds for the printing of scriptures and tracts, and the New York association of merchants purpose to send out a vessel for aiding the good work effectually. So many prayers offered to the throne of grace will not have been uttered in vain, and where man only sees insurmountable difficulties, the omnipotent hearer of prayer will open a door through the future heralds of salvation can enter. It is therefore with heart-felt joy, that the writer addresses those churches who feel for wretched China; he is confident that he will not plead in vain. Those who have commenced the good work in the Lord, will also accomplish it by following their mighty Leader, and pressing onward until the name of the Redeemer be known to the uttermost verge of the globe.

China and the adjacent countries, where the symbolic manner of writing is used, comprise a third part of all the inhabitants of the globe. These kingdoms seem to have been peculiarly fortified against the entrance of the gospel by the Prince of darkness. If we wish to fell an oak, we do not use a penknife; and whosoever wished to sweeten the ocean by pouring into it a single pale of fresh water, would soon find out his mistake. Our missionary efforts must be commensurate to the subject, if we wish

to succeed under the divine sanction; if not, we shall find our endeavors fruitless, and shall be left still to complain, that after having exerted ourselves to the utmost, the oak stands unmoved, and having expended several measures, the water still remains bitter.

God has raised up America, and in granting to the churches religious liberty, implanted the germ of growth and vigor. With every new outpouring of the Holy Spirit and the awakening of congregations, their energy will be developed and expand to Pagan and Mahomedan countries, their spirit be communicated by their messengers, and the same love of Christ will be kindled in the hearts of those who shortly before scarcely knew his name.

There is no wider and more appropriate field for exhibiting all the graces of Christian love, ardent zeal, patience, perseverance in well doing and liberality, than China. The churches are called upon to communicate the treasures of the gospel to nations, which have hitherto remained in darkness; and it is hoped, that with an intenseness hitherto unknown, all their spiritual power will be brought to bear upon the subject.

The prayer must be fervent, universal and persevering, the appeal to the throne of grace very earnest, that our merciful High Priest may look down in compassion upon those myriads, and rescue them from the power of Satan. If such is the case, we may make sure of victory; for we shall prevail through the Lamb, the king of the Universe, the Lion of Judah's tribe. If we neglect this and become lukewarm, relying upon able men in the field and large funds in the treasury, we shall not prevail against the strong one, and shall have again to raise the doleful cry, "China is shut against the introduction of the gospel!"

If adequate efforts to the attainment of the object are made, the Chinese mission will within the ten years require as large funds, as all the others taken together.—The number of laborers will be larger, and the greater the success the Lord vouchsafes, the more progressive the rate at which the churches will be obliged to proceed.—This ought previously to be known, lest remissness should overtake us. We do not wish to weigh the cost, knowing that the Lord is rich towards all who call upon him; but we only touch upon the matter.

It will be exceedingly desirable and almost indispensably necessary, that the existing Missionary, Bible and Tract Societies establish select committees, and branch associations, whose sole attention is to be directed towards China. Only in this way the interest can be kept up, and the operations judiciously directed. We ardently desire that this may soon be the case.

It will be necessary that a considerable number of pious and talented students be educated purposely for the Chinese missions, either in a separate or one of the best American Colleges. For these countries we should need the spirit of martyrs in the labors. They must work and suffer, and thus overcome Satan. No success on a large scale can be expected, unless the missionaries be animated by this spirit. We are otherwise too weak for the strong, too few for effecting a radical change, too unfit for coming with such gigantic obstacles. They should be men of simplicity, whose heart partaking of the plastic nature of wax, can receive the slightest impression of their heavenly Teacher. They should be, in the fullest sense of the word, instruments through whom the Lord works, who are dead in Christ, and in whom his image is reflected. Their ardent love to the Saviour, their willingness to suffer for his cause, their desire of becoming all to all in order to win their souls, their readiness to glorify the Saviour with their death, whenever it be his holy will; all these things will be successively required; and a man devoid of them, will find himself greatly disappointed.

Could we address youths of a kindred spirit, we should interest them to join hands in the holy work and to sac-



rifice all for Christ, that they may gain all. The writer is confident that America's highly favored churches contain such sons and daughters, whose deep felt love is ready to show itself by carrying the glad tidings of salvation to the utmost limits of the earth. We therefore expect them here, full of zeal and Christian courage. We wish to see them soon, and never desire to look upon the day, when any of them wishes to retreat. We must conquer or die! If once we have dedicated ourselves to our God and know the nature of the service, we must no longer hesitate, but press forward.

To five preachers, we wish to see in the field three physicians, two school masters and one scientific scholar; all filled with the love of Christ, all missionaries in the true sense of the word, but each more particularly fitted for his respective station. They must all possess the talent of acquiring the most difficult language in the world, and if possible not be above 24 years of age, when they enter into the Lord's vineyard.

It would be advisable, that one or two learned natives should be sent to the college, merely to teach the students the rudiments of the language, that they may be enabled to form an adequate idea of the task they have to perform, to try whether they are competent for it; much time, however, must not be spent upon this study at home, for the language is much quicker and more correctly acquired amongst the people themselves.

It should again be tried, whether some Chinese boys could not be educated in America. Let them live in the company of pious students, until the Spirit of God reaches their hearts, and then they will be enabled to do good amongst their countrymen.

A missionary's sole attention on his arrival ought to be taken up with acquiring the language. He must live amongst the natives, converse with them constantly, and bestow his leisure hours in studying literature. If he can express himself with some fluency, it is time enough to enter upon his peculiar sphere. A neglect of this rule will always embarrass him in his future proceedings; for many have never been able to master the language because they did not apply themselves to it with the necessary vigor at first.

The missions they are about to commence are of a peculiar nature; they have their difficulties, but also facilities. Anti-national spirit, religious indifference, antiquated and inveterate habits, regular and bigoted governments, form in general the obstacles. The advantages are: no established hierarchy, a language and literature in which one can communicate a certain degree of education, and a readiness of the people to examine our foreign doctrines.

The countries which have perhaps least claimed your attention are Annam and Tunkin, very well inhabited territories, in both of which the Roman Catholics have made considerable progress. The Chinese churches being there extensively known, and a manuscript dictionary of the language in our possession, the means of communication are provided. The enmity shown against a corrupt Christianity has latterly been very inveterate; but as we neither fight under the standard of the pope, nor claim the protection of a weak mortal like Santa Maria, we ought to venture it upon our Saviour, and at least establish one or two missions, each provided with a physician, in those countries.

In regard to China, we must fight manfully and neither be daunted by bombastic edicts for formidable obstacles, but go on. It is not by desultory visits on the coast, or by a confined residence at Canton or Macao, that wonderful things can be effected; nor ought we to look with anxiety for favorable political revolutions, which God will bring on in his time and by his wisdom. The voyages ought to have been followed up in close succession by ships sent out on purpose for carrying the gospel to this benighted land, with one or two physicians on board, and with a constant endeavor of settling upon some

favorable spot. Let us neither too much rejoice at the paltry success already obtained, nor alarmed at the autocrat's threats; for if he really wishes to wage war against God and his Anointed, the Most High will bring him to nought. In the mean while we ought to go on circulating books to any extent, healing the sick, exercising works of charity, whilst we oppose to all resistance, Christian love and perseverance. The court has just now declared its firm determination to persecute the Roman Catholics throughout the empire, the first edict of this kind since the accession of Taou kwang to the throne. If this edict, like all others, is to be a dead letter, and to be placed on record, the law only demanding a few victims to be satisfied, we have to make no further remarks. But we earnestly entreat the churches never to be startled, when they hear of fierce proclamations. If we are earnest to promulgate the gospel at all risks, God will advocate his own cause, and certainly prove victorious over all the machinations of the enemy. Supposing for instance, that we should be unable to open at least a dispensary on the main, we may still take refuge to one of the Chusan group, or some other island on the coast of Fokeen; but let us continue to visit the coast, and to strain every nerve in the service of our Saviour. There is a very large field, but it wants to be occupied in a proper manner. Let the physicians with some of their brethren be pioneers in settling a mission. May it always be apparent that our ultimate object is to convert souls to Christ; let us commence speedily; for otherwise the blessing cannot rest upon the beginning.

Corea, which ought to be coasted along as well as China, will likely demand a missionary colony at the commencement, upon one of the uninhabited adjacent islands, which are fertile, and enjoy a climate by no means enervating to the constitution. After the first two visits, a spot may be fixed upon. We entreat, in the hope that some pious farmers or artizans will join the missionaries in promoting the gospel amongst this recluse nation.

The character of the Japanese government has been represented under such colors, that all attempts for evangelizing that nation have been given up without a previous trial. We acknowledge that the obstacles are really formidable, but Christian love and patience have never been exerted to the full extent in which it will be needed there. A highly scientific and a medical missionary will here be required to break the ice. We must be bold in our God; and if the government should cut off all communication with the shore, a thing which we consider impracticable, there remains still the last resource, the numerous junks which ply about in every direction. Humanly speaking, we expect greater things from the Japanese than from the Chinese; for they are a nation of a far more solid character, and naturally more religious. The writer speaks from the slight experience he has of the character of a very few; and he can assure the reader, that he never instructed any Asiatic, who showed such great, deep and lasting interest in every thing, whether religious or scientific, which was superior to his own.

We ought to coast about the islands and make a serious beginning, not forgetting the Loo choans. Though it is perhaps not practicable to settle at Napakeang, some island more remote from the supreme government, may equally serve the purpose. Freed from the presence of the Mandarins, the natives are greedy after our books, not less so than the Japanese.

We have never tried to ascertain what an effect unwearied Christian benevolence would have, when exerted upon a large scale, against exclusive national policy. As it has gained over savages, we humbly hope that it will also prove too strong for bigots, and have its perfect work.

The east coast of Formosa and the island of Hainan must be visited, and from the localities and character of the natives, we expect there fewer obstacles than in oth-



er parts. Much will depend upon the success of the first voyages.

We trust, that both Bible and Tract Societies will always support the cause largely. There are in our parish about 400 millions of immortal beings, to supply whom enormous funds will be needed.

As three problems for ourselves—the missionaries, the writer proposes: 1. The reduction of the Holy Scriptures in such a shape, that they can be printed in one volume, and the progressive correction to render the version more idiomatical. 2. A constant series of new tracts, in which the idiom of the language shall be studied to the utmost, and the amazing love of the Saviour the grand theme. 3. The compilation of a standard Anglo Chinese dictionary, which may be used by all the laborers as a common book of reference. Such a work is greatly needed, and to defer it would only be the postponement of thoroughly acquiring the language. Many hands and heads will be needed to bring this colossus to perfection; but it is a work which has now become necessary. The directors of the respective societies may encourage and assist us, and promote the work by individual subscription.

Most earnestly do we address ourselves to Missionary and Education Societies and to pious youths in general, to stand our friends and supporters. Love, piety, zeal and talent are so much looked for, are in many respects required a hundred fold more than we can command at the present moment, that we beseech our dear, high-minded brethren most earnestly, to come over to help us. But let them also be prepared to suffer, and to glorify their Saviour with their blood, if it be so the will of God. Let them renounce all for Christ, and dedicate their whole lives to reclaiming this nation from eternal perdition. If God has wrought so great wonders amongst you, and shed abroad his love so abundantly, you will find yourselves constrained to range under our banners to fight the good fight of faith.

A closer acquaintance with the morbid state of the Chinese nation, will soon convince us, that science must also be used as a means of rousing the people from that state of mental torpor into which they have been for many ages. We do not lay great stress upon it, but we anxiously desire to prove by facts, that the gospel is accompanied by all those blessings, which are conducive to the happiness of human society and to the improvement of every useful art. Can we, therefore, expect co-operation from America in the scientific department; and can branch societies be formed for that purpose?

The writer addresses this paper to the churches who love and honor the Redeemer, wishing to make China a universal object of heart-felt and constant prayer and general co-operation, leaving it to the respective societies to direct their efforts as they deem most expedient. The intenseness of his feelings defy description. He wrote this under the full conviction of his unworthiness, merely to give vent to his feelings and engage the churches in one concentrated effort. He does not wish to detract from other missions, so as to shackle their exertions in countries where the door is already open. On the contrary, he wishes that these also may be increased. But upon this nation, amongst whom he has now labored about ten years, all his fondest hopes, his ardent desires, his fervent prayers are bestowed. He humbly pleads and beseeches the churches, that under the guidance of their Great Head, some effectual measures may be immediately adopted.

The first of all is the missionary ship, to perform the voyage along the coasts of those countries, with thousands of tracts and Bibles for distribution. The next, the establishment of the College, for the express purpose of the Chinese mission. The writer has experienced how ready American Christians are to grant pecuniary assistance whenever called for, and he firmly be-

lieves that the contributions will increase with the growing wants.

If, on the contrary, our efforts relax and are not directed judiciously and with a prayerful mind, it will again be put down in our missionary history, that China is shut against missionary operations, because some edicts have been issued disapproving the distribution of Christian books, and some Roman Catholic Christians have been persecuted. The supreme government has threatened to put a stop to the trade, if foreign vessels continue to loiter about on the coasts of the provinces, more than ten times. If the commercial agents now write to their correspondents, that the Chinese government having threatened to put a stop to the Canton trade, no further consignments ought to be sent out, what would the merchants at home think of such a proposal? And should we, who have the Lord of Hosts for our friend and advocate, be more down-hearted than the mercantile world, which cares as little for the edicts as if they were mere waste paper?

We are persuaded, that whenever we shall seriously go to work, Satan will make a dreadful stir.

Some will be thrown into prisons, and others beheaded, as in times of yore. But then the Saviour has overcome the arch-fiend, and whatever we suffer for his name will redound to his glory and the propagation of the gospel. Yet, if we preach the gospel in much meekness and in patience; if we assist suffering humanity, like your excellent Dr. Parker; if we continue in well-doing, imitating our great pattern Jesus Christ, we may make sure of victory.

May the blessed Saviour grant his Holy Spirit in rich abundance, to enable the churches to do the work effectually. May He call forth many young men to undertake the arduous task of evangelizing China, and crown his own work by the choicest gifts of love, humility, hope and unwearied zeal. Amen.

CHARLES GUTZLAFF.

#### APHORISMS FROM HENRY'S COMMENTARY.

First or last sinners must be weepers.

They that have the Lord for their God, have a full and complete happiness in him.

Whatever runs against God and religion, shall be run down at last.

In mournful times, it becomes us to be of a mournful spirit.

The ruin of a people is often owing to the brutishness of their pastors.

It is as bad to God's faithful ministers, to have their mouth stopped as to have their breath stopped.

Piety from the teeth outward is no difficult thing.

Many speak the language of Israel, who are not Israelites indeed.

God knows both the guile of the hypocrite, and the sincerity of the upright.

Atheism is the root of hypocrisy.

Ministers have lessons to learn as well as lessons to teach.

Those that will not be ruled by the grace of God, shall be ruined by the justice of God.

What is most needful is most plentiful.

It is often the lot of the best of men to have the worst of characters ascribed to them. "So they persecuted the prophets."

Great dealers often get a deal of ill will.

There are many things that appear very frightful, that yet do not prove hurtful to a good man.

Those that are employed for God, though their success answer not their expectations, must not therefore throw up their commission, but continue to follow God though the storm be in their faces.

Ministers will make a good use of their converse with the business and affairs of this life, if they learn thereby



to speak more plainly and familiarly to people about the things of God, and to expound scripture comparisons.—For they ought to make all their knowledge, some way or other, serviceable to their profession.

Lively preachers are the scorn of careless, unbelieving hearers.

It is no shame to be laughed at, but to deserve to be so.

The most effectual way to preserve the dignity of the government is to do the duty of it.

Sin will be the ruin of the houses of princes as well as of mean men.

Kings, though they are gods to us, are men to God.

Dying saints may be justly envied, while living sinners are justly pitied.

It is the common folly of those that are sinking in their estate, to covet to make a fair show.

In covetousness the heart walks after the eyes—it is therefore called *the lust of the eye*.

Those children that despise their parents' old fashions, commonly come short of their real excellencies. It is better to live with Isaiah in an old fashioned house, and do good, than live with Jehoiakim in a stately house, and leave debts unpaid.

Many have their pangs of piety, who, when the pangs are over, show that they have no true piety.

**DR. CAREY.**—At the age of forty-three Dr. Carey remarked as follows:

"It is still to me a matter of thankfulness that I had so general a knowledge of the Bible when I was a child. By that means, my mind was furnished with a body of subjects, which, after I had more acquaintance with evangelical truth, were ready upon every occasion, and were often influential upon my heart when I had but little leisure to read. To this the constant reading of parts of Scripture in the Church contributed not a little, and perhaps the reading of the Bible when at school still more."

**APT ILLUSTRATION.**—I once went to see a poor man (said Rowland Hill) who was wounded in the leg. He was in great pain for a while. At length the surgeon said, "Do you feel much pain now?" "No, I do not," was the reply. "Is your pain all gone?" he asked. "Yes it is." The surgeon touched the wound and inquired, "Did you feel that?" "No." "Then death has begun its work, and mortification will soon spread over the whole body." He touched the feet, they were already cold. This is the way sin stupifies dying sinners that they feel not.

**A QUESTION FOR THE LADIES.**—Miss Sedgwick, in a note to her new work entitled "the Poor Rich Man, and the Rich Poor Man," remarks as follows:—"The Superintendent of the House of Refuge in this city (Boston) has said that he believed the love of dress was the most efficient cause of the degradation and misery of the young females of this city. If this be so, should not the reformation begin among the educated and reflecting—among those who can afford indulgence? How can a lady whose presses are teeming with French laces enjoin simplicity and economy on her domestics?"

**SINS OF CHURCH MEMBERS.**—A correspondent says he is acquainted with professors of religion who are guilty of sundry breaches of the Sabbath, such as frequenting public baths, confectionary and fruit shops, &c. Our advice to the correspondent is, that he go and talk with those professors, in a Christian manner, and try to bring

them to repentance. If he fails alone, then take some wise and judicious brother or brethren, and try again. If still unsuccessful, let him "tell it to the church," according to the usages of the denomination to which the delinquents belong, and let the church do its duty. Whatever may be the results as to the delinquents, we believe our friend will find his own soul growing in grace faster than it would by publishing his piece.—N. Y. *Evangelist*.

**THE NORTH AND THE SOUTH.**—If a Southern gentleman comes to Massachusetts with his slave, our course have decided that the slave is free.

If a Northern gentleman goes to South Carolina with a colored waiter, by the laws of South Carolina, the waiter is taken and locked up in jail.

The Southerners are indignant at the Northerners for making their slaves freemen.

The Northerners are indignant at the Southerners for making their freemen slaves.

Which is right and which is wrong?—*Rel. Mag.*

**Why the State should Educate.**—Without intelligence, wealth is often a curse instead of a blessing to the possessor. But the diffusion of knowledge will ultimately save three or perhaps ten times as much as it costs, by its moral effect upon the habits and customs of society.

**Maxims for Health.**—Beware of studying, reading or straining the head while at table. Laughter is one of the greatest helps to digestion, and the custom prevalent among our forefathers, of exciting it at table by jesters and buffoons, was founded on true medical principles. Endeavor to have cheerful and merry companions at your meals. What nourishment one receives amidst mirth and jollity, will certainly produce good and light blood. Never eat so much that you feel that you have a stomach. It will be best to give over before you are completely sated.

*Magazine of Health.*

#### MARRIED.

In Danbury, Mr. Wm. R. Putnam, of Mariette, O. to Miss Phebe Wood, of the former place. Also in the same town, on the 24th ult. Amos S. Cook, of the Sandwich Island Mission, to Miss Juliette Montague, of Sunderland, Mass.

In Trumbull, David Burr Willson, to Catherine Edwards.

In New Milford, Mr. Wm. Waterbury to Miss Eliza Stewart.

In Hartford, Mr. Moses Cook, to Miss Harriet Pratt.

In Litchfield, 4th inst. Mr. Daniel Dean, to Miss Lydia Scranton.

In Barkhamstead, Mr. Everett Case, of Granby, to Miss Emily Hoskins.

#### DIED.

In this city, on the 21st, Mrs. Eliza Beecher, aged 22; same day, Ella Pastora, daughter of Mr. L. H. Young, aged 5 months; on the 22d, an infant son of Mr. Joseph Taylor, aged 10 months; on the 17th, Capt. Joseph Hulse, aged 56; on the 18th, an infant son of Mr. Wm. Gill aged 9 months.

In Stratford, 18th inst. Mr. Isaac Ufford, aged 52.

In Hartford, 8th inst. Seth Benham, aged 20 years.

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